PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

BADDANTA KUMĀRĀBHIVAṀSA
SĀSANADHAZA SIRĪPAVARA DHAMMĀCARIYA,
SAKKYASĪHA DHAMMĀCARIYA,
AGGA MAHĀ PAṆḌITA, AGGA MAHĀ GANDHA VĀCAKA PAṆḌITA,
NAINGANTAW OVĀDĀCARIYA (NATION'S *OVĀDĀCARIYA*),
TIPIṬAKA OVĀDĀCARIYA, TIPIṬAKA PUCCHAKA

In November 2010, I came to know that the English version of the four *Yamaka* out of the late five *Yamaka* were lost somehow. The *Yamaka* has ten kinds in which first five are called the lower *Yamaka* and the late five as the higher Yamaka. The English version of the lower *Yamaka* was written by *Mūla Paṭṭhāna Sayadaw Ven. Nārada* and *Banmaw Sayadaw Ven. Kumārābhivaṁsa* assisted by some other venerable monks and lay persons. The higher *Yamaka* English version was been written as well by these venerable masters. Somehow, only the copy of the lower *Yamaka* English version can be found these days.

By *Venerable Banmaw Sayadaw*, I came to know that the higher *Yamaka* English version is to be published again. But only one *Yamaka* (i.e. *Indriya Yamaka*) is left as manuscript and the other four *Yamaka* can not be traced now. So it is decided to make a new translation. By the wish of *Venerable Banmaw Sayadaw*, this work is firstly established.

The copy of the five lower *Yamaka* English version which is shown by *Venerable Banmaw Sayadaw* to apply for, is deeply a good help in this translation. And the *AYAKYAUK* (or the Precise Definition written by ancient Myanmar *Abhidhamma* masters) is a great help as well.

This translation is solely done by me (the translator) alone .i.e., any error in meaning or essence of *Dhamma* is my responsibility. To those who wish to mend or give advices for the better quality please do as one's *dhamma* wish. And nandamedha@gmail.com will be pleased to receive such caring advices.

This *Dhamma Yamaka* translation is started on 18.5.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLAṄKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 20.5.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLAṄKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā

FOREWORD

YAMASSA VISAYĀTĪTAṀ , LOKANĀTHAṀ BHIVANDIYA ,
DHAMMAṀ SAṀGHAÑCA AMALAṀ, GUṆASĀMIÑCA ME GARUṀ. (1)

BEING THE ONE BEYOND THE MEAN OF DEATHNESS,
BEINGS' VENERABLE LORD BUDDHA, THE HIGHNESS,
OUT OF MENTAL DIRTS; THE *DHAMMA* AND THE *SAṀGHĀ*,
AS WELL AS KUMĀRA MAHĀTHERA, MY LATE PRECEPTOR
TO THOSE OF HIGHLY HONOURED, I DEEPLY DO MY *GĀRAVĀ*. (2)

The essence of *Dhamma*, especially of *Abhidhamma*, can be best understood only by *Pāḷi*, the original language used by the Lord Buddha. As usual, the changing into another language can vary the meaning and essence of the origin. Nevertheless, for those who wish to glance some of the essence of Buddha's doctrine, this English version is written.

To get more precise meaning, go with *Pāḷi* version and do with mediation. It is strongly urged that studying this English version can be much delightful only when the *Pāḷi* version is not neglected. The *Pāḷi* version recommended here is the *Chaṭṭha Saṅgīti* Edition. The guidelines from good *Abhidhamma* scholars or a basic knowledge in *Abhidhamma* is at least a necessity.

Because of the limited access, time, language barrier (especially in grammatical basis) and my knowledge, may I ask for the forgiveness and sympathy if un-appropriate usage or translation is seen by the readers.

This is intended to be a track rather than a text for the study of *Buddha Dhamma*. For broader view, translations in some phrases are changed without interfering the original meaning.

The will of mine (the translator's):

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Nandamedhā
28.2.2011

(1) The *Pāḷi* verse is from *AYAKAUK* (precise definition of *Abhidhamma* written by ancient Myanmar scholars).
(2) *GĀRAVĀ* (Pāḷi) = Respect; veneration; homage; heedfulness

GENERAL

When this translation is to be done, there are some rules that have been made;

(a) To use the familiar usage for this translation which is intended for the ordinary (self-studying) personnel
(b) Must not sway in the meaning
(c) Must be the same in usage as the first (five) *Yamaka* English Version which is now available; and should make no different usage (that might dishonors the old version) unless when it is a truly necessity
(d) Must be a harmony with the first (five) *Yamaka* English Version
(e) Except for some words, will try to translate all *Pāḷi* words
(f) Put foot-notes when it is necessary
(g) Make the readers to get some other knowledge concerning *Dhamma*

Because of some rules, it is difficult to make some translations in some places.

For instance, *Okāsa* word is so wide. And so *yattha* (pronoun in general), has a range of meanings; plane/place/abode/dwelling/period/state/situation/at time being and etc., concerning where and when representing locative case. But as it was translated as "plane" always in previous (*Yamaka* English) translation, this translation is still the same. The word "state" might be the best (not perfect) for this word *Okāsa*, but as the rule (c) is made up, "plane" is the word I have chosen even though not much delighted in some sense. But as this translation is for the step (not a text) for the *Dhamma* study; and for the rule (d), it is proudly presented. And not using "abode" or "period" accordingly is the same intention (i.e., for the stable translation) and most of all for the rule (c).

Some of the sentences may be too long for the reader, but to help in comparative-study with original *Pāḷi*, it is still long and may be a bit confuse or unclear in the meaning. Which is the main verb? Which is/are the subject(s)? But as this translation is also intended as a step to hold *Pāḷi* sentence-constructing-style in some sense, there are many long sentences. But for some clear information, some short sentences are made in some places. For some *Pāḷi* words, such as {copulative or disjunctive particle, *ca* (and, too, also, as well….)}; when translation is done, sometimes it is left un-translated in some places. But when it is translated, even when it represents to a verb (in some places) the translation word "also" is placed not only before or after the verb, and also sometimes placed near noun for the better of the wide knowledge in understanding *Dhamma*. And some of the words which are in present tense are changed into present participles in order to get/hold the deep and precise meanings (by the rule of "*vattamānā paccuppanne*"). It is sometimes done not all because of the grammatical styles of English and *Pāḷi* are not the same. And even when the grammatical approaches can be matched: for the wider knowledge in *Dhamma*, that particular translation style is used here and there in the translation.

And most of all, it is my view that *gantha* (scriptures) are mostly in *upalakkhaṇa* or *nayadassana* (i.e., a basis which can be a standard). So as long as the translation is not contradicted to the original meaning, it is eligible to use other meanings. As so, this is just the (aid as in) translation (style) and intends to stand as a track rather than a text.

In using Pāḷi, Ṁ/ṁ is used, instead of Ṃ/ṃ, in honoring the old usage.

For the smooth under taking, without contradicting the essence, some grammatical changes are made, from singular to plural, active to passive and vice versa.

For the broader view, even for a word - *kāmāvācāra* is translated as sense sphere[1] or sensuous sphere[2] or sensual sphere[3]. And there are many alike.

When I informed a venerable scholar monk that I am to make the translation of some *Yamaka,* one admonishing and one praising were given. The admonishing "Better to make it with other two or three scholars" is in vain due to my current situation. The praising "It will be a better than nothing" is deeply considered. When feeling that this piece of something is not an essence breaking and worth giving, I heartedly make this translation.

By *Yamaka*, may all be *Yamako*[4].

My (the translator) name is Nandamedhā. I am a (*Theravāda*) hermit since 8.1.2000. Before becoming a hermit, I was been for 20 months as a *Theravāda* novice and 3 years as a *Theravāda* monk. I was born in Pyay, in middle Myanmar, on 19.11.1977.

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[1] Too much following and flowing in sensation at this plane
[2] Too much delighted at this plane
[3] Too much gratified, attractive, indulged at this plane
[4] The one who overcomes *zāti* (which causes death) and five *upādānakkhandha* (which die)

ACKNOWLEDGEMENT

This work is possible only when there is a great deal of supports. It will not be enough to show the gratitude of those supporters just in words. But without mentioning them would be a much flaw indeed. I am much obliged and overwhelmed with gratitude of the followings:

(a) The un-comparable *Sammāsambuddha*
(b) The sublime *Dhamma*
(c) The great *Saṁghā*
(d) The most Venerable *Sayadaws*
(e) The *Dhamma* Scholars
(f) The lay supporters
(g) The every kind of supports of far and near
(h) In the very rural area, where very low capacity in using electricity (3 hours maximum per day), making this translation a possibility is truly a great challenge especially when the time-table for 4 *Yamaka* translations (i.e., *Saṅkhāra Yamaka, Anusaya Yamaka*, *Citta Yamaka* and *Dhamma Yamaka*) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-*Sasana* activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 *Pāḷi Yamaka* books, 1 *Ayakauk* and 1book <the first five *Yamaka* English translated version> in total) is sometimes a bit exhausted especially when the destinations are far away. Sometimes such a day-journey is more than 40 miles walking alone and un-avoidable. Wet as it is raining cats and dogs, but still sweat for such mud and track.
Only when it is helped by the devotees of the rural area, it is a great relief indeed then. Even preparations for the usage of electricity {such as carrying 12-K heavy battery by the (respective) villagers to the nearest station every night to recharge, so that it might be used tomorrow in day time … and many more} is a great deal indeed. But not every night is possible nor is the day time.
Indeed the lending of their time, energy and every support I can receive is more than just precious. By such preparations this task is carried out. While it is on the move, a great deal of aids and supports from many local sources are the appetite I am much relied upon.

I translate the version into materiality, and they transform it into reality.

Without them (including many un-seen *dhamma* supports from various sources), rather than the whole translation, not even a single word can be a possibility.

MAY ALL, WHO MADE THIS POSSIBLE, BE FREED FROM THE PAIRED WORLD.

Nandamedhā

ABHIDHAMMA PIṬAKA[1]

PAIRS ON DHAMMA (*DHAMMA YAMAKA PĀḶI*[2])

Veneration to that Exalted, the Purified, the Fully Self-Enlightened.
(*NAMO TASSA BHAGAVATO ARAHATO SAṀĀSAMBUDDHA*)

1. SUMMARY CHAPTER ON TERMS
(*PAÑÑTTI VĀRA UDDESA*)

1. CHAPTER ON PURIFICATION OF WORDS
(*PADASODHANA VĀRA*)

POSITIVE (*ANULOMA*)

1. Faultless[3]. Faultless dhamma.
   Faultless dhamma. Faultless.

   Un-faultless[4]. Un-faultless dhamma.
   Un-faultless dhamma. Un-faultless.

   Indeterminate[5]. Indeterminate dhamma.
   Indeterminate dhamma. Indeterminate.

NEGATIVE (*PACCANĪKA*)

2. Not faultless. Not faultless dhamma.
   Not faultless dhamma. Not faultless.

   Not un-faultless. Not un-faultless dhamma.
   Not un-faultless dhamma. Not un-faultless.

   Not indeterminate. Not indeterminate dhamma.
   Not indeterminate dhamma. Not indeterminate.

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[1] *ABHIDHAMMA PIṬAKA* = *ABHI (*profound) *+ DHAMMA* (doctrine)*+ PIṬAKA* (the basket) = The basket of Profound doctrine
[2] *DHAMMA YAMKA PĀḶI* : DHAMMA = Dhamma ; YAMAKA = Pairs ; *PA* = the nobles ; *ĀḶI* = the (taking) process; "**THE PAIRS ON DHAMMA**" WHICH IS CARRIED ALONG THE NOBLES
[3] *kusala*
[4] *akusala*
[5] *Abyākata / avyākata*

2. CHAPTER ON WHEEL BASED ON PURIFICATION OF WORDS
(*PADASODHANA MULACAKKA VĀRA*)

POSITIVE (*ANULOMA*)

3. Faultless. Faultless dhamma.
   Dhamma[6]. Un-faultless dhamma.

   Faultless. Faultless dhamma.
   Dhamma. Indeterminate dhamma.

4. Un-faultless. Un-faultless dhamma.
   Dhamma. Faultless dhamma.

   Un-faultless. Un-faultless dhamma.
   Dhamma. Indeterminate dhamma.

5. Indeterminate. Indeterminate dhamma.
   Dhamma. Faultless dhamma.

   Indeterminate. Indeterminate dhamma.
   Dhamma. Un-faultless dhamma.

NEGATIVE (*PACCANĪKA*)

6. Not faultless. Not faultless dhamma.
   Not dhamma. Not un-faultless dhamma.

   Not faultless. Not faultless dhamma.
   Not dhamma. Not indeterminate dhamma.

7. Not un-faultless. Not un-faultless dhamma.
   Not dhamma. Not faultless dhamma.

   Not un-faultless. Not un-faultless dhamma.
   Not dhamma. Not indeterminate dhamma.

8. Not indeterminate. Not indeterminate dhamma.
   Not dhamma. Not faultless dhamma.

   Not indeterminate. Not indeterminate dhamma.
   Not dhamma. Not un-faultless dhamma.

3. CHAPTER ON PURE DHAMMA
(*SUDHADHAMMA VĀRA*)

POSITIVE (*ANULOMA*)

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[6] *Dhamma*

9. Faultless. Dhamma.
Dhamma. Faultless.

Un-faultless. Dhamma.
Dhamma. Un-faultless.

Indeterminate. Dhamma.
Dhamma. Indeterminate.

NEGATIVE (*PACCANĪKA*)

10. Not faultless. Not dhamma.
Not dhamma. Not faultless.

Not un-faultless. Not dhamma.
Not dhamma. Not un-faultless.

Not indeterminate. Not dhamma.
Not dhamma. Not indeterminate.

4. CHAPTER ON WHEEL BASED ON PURE DHAMMA
(*SUDDHADHAMMA MULACAKKA VĀRA*)

POSITIVE (*ANULOMA*)

11. Faultless. Dhamma.
Dhamma. Un-faultless.

Faultless. Dhamma.
Dhamma. Indeterminate.

12. Un-faultless. Dhamma.
Dhamma. Faultless.

Un-faultless. Dhamma.
Dhamma. Indeterminate.

13. Indeterminate. Dhamma.
Dhamma. Faultless.

Indeterminate. Dhamma.
Dhamma. Un-faultless.

NEGATIVE (*PACCANĪKA*)

14. Not faultless. Not dhamma.
Not dhamma. Not un-faultless.

Not faultless. Not dhamma.
Not dhamma. Not indeterminate.

15. Not un-faultless. Not dhamma.
Not dhamma. Not faultless.

Not un-faultless. Not dhamma.
Not dhamma. Not indeterminate.

16. Not indeterminate. Not dhamma.
Not dhamma. Not faultless.

Not indeterminate. Not dhamma.
Not dhamma. Not un-faultless.

END OF CHAPTER ON TERM.
(*PAṆṆATIUDDESA VĀRO*)

1. EXPOSITION CHAPTER ON TERMS.
(*PAṆṆATI VĀRA NIDDESA*)

1. CHAPTER ON PURIFICATION OF WORDS
(*PADASODHANA VĀRA*)

17. Faultless[7]. Faultless dhamma?
Yes.
Faultless dhamma. Faultless?
Yes.

Un-faultless[8]. Un-faultless dhamma?
Yes.
Un-faultless dhamma. Un-faultless?
Yes.

Indeterminate[9]. Indeterminate dhamma?
Yes.
Indeterminate dhamma. Indeterminate?
Yes.

NEGATIVE (*PACCANĪKA*)

18. Not faultless[10]. Not faultless dhamma?
Yes.
Not faultless dhamma. Not faultless?
Yes.

Not un-faultless[11]. Not un-faultless dhamma?

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[7] 21 *kusala citta* and (respective) 38 *cetasika*
[8] 12 *akusala citta* and (respective) 27 *cetasika*
[9] 36 *vipāka citta*, 20 *kiriya citta*, (respective) 38 *cetasika*, 28 *rūpa* and *Nibbāna*
[10] *Akusala dhamma, abyākata dhamma*, and *paññatti*
[11] *kusala dhamma, abyākata dhamma*, and *paññatti*

Yes.
Not un-faultless dhamma. Not un-faultless?
Yes.

Not indeterminate[12]. Not indeterminate dhamma?
Yes.
Not indeterminate dhamma. Not indeterminate?
Yes.

2. CHAPTER ON WHEEL BASED ON PURIFICATION OF WORDS (*PADASODHANA MULACAKKA VĀRA*)

POSITIVE (*ANULOMA*)

19. Faultless. Faultless dhamma?
Yes.
Dhamma[13]. Un-faultless dhamma?
Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

Faultless. Faultless dhamma?
Yes.
Dhamma. Indeterminate dhamma?
Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

20. Un-faultless. Un-faultless dhamma?
Yes.
Dhamma. Faultless dhamma?
Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Un-faultless. Un-faultless dhamma?
Yes.
Dhamma. Indeterminate dhamma?
Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

21. Indeterminate. Indeterminate dhamma?
Yes.
Dhamma. Faultless dhamma?
Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Indeterminate. Indeterminate dhamma?
Yes.
Dhamma. Un-faultless dhamma?

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[12] *kusala dhamma, akusala dhamma*, and *paññatti*
[13] *kusala dhamma, akusala dhamma, abyākata dhamma*, and (all of) *paññatti*

Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

NEGATIVE (*PACCANĪKA*)

22. Not faultless[14]. Not faultless dhamma?
Yes.
Not dhamma[15]. Not un-faultless dhamma?
Yes.

Not faultless. Not faultless dhamma?
Yes.
Not dhamma. Not indeterminate dhamma?
Yes.

23. Not un-faultless. Not un-faultless dhamma?
Yes.
Not dhamma. Not faultless dhamma?
Yes.

Not un-faultless. Not un-faultless dhamma?
Yes.
Not dhamma. Not indeterminate dhamma?
Yes.

24. Not indeterminate. Not indeterminate dhamma?
Yes.
Not dhamma. Not faultless dhamma?
Yes.

Not indeterminate. Not indeterminate dhamma?
Yes.
Not dhamma. Not un-faultless dhamma?
Yes.

3. CHAPTER ON PURE DHAMMA
(*SUDHADHAMMA VĀRA*)

POSITIVE (*ANULOMA*)

25. Faultless[16]. Dhamma?
Yes.
Dhamma[17]. Faultless?

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[14] *Akusala dhamma, abyākata dhamma*, and *paññatti*
[15] (part of) *paññatti*
[16] 21 *kusala citta* and (respective) 38 *cetasika*
[17] *Kusala dhamma, akusala dhamma, and abyākata dhamma (and paññatti* is not included as this is *SUDHADHAMMA VĀRA* <Pure Dhamma Chapter>)

Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Un-faultless. Dhamma?
Yes.
Dhamma. Un-faultless?
Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

Indeterminate. Dhamma?
Yes.
Dhamma. Indeterminate?
Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

NEGATIVE (*PACCANĪKA*)

26. Not faultless[18]. Not dhamma[19]?
With the exception of faultless, the rests are dhamma, (but) not faultless dhamma.
Not dhamma[20]. Not faultless?
Yes.

Not un-faultless. Not dhamma?
With the exception of un-faultless, the rests are dhamma, (but) not un-faultless dhamma.
Not dhamma. Not un-faultless?
Yes.

Not indeterminate. Not dhamma?
With the exception of indeterminate, the rests are dhamma, (but) not indeterminate dhamma.
Not dhamma. Not indeterminate?
Yes.

4. CHAPTER ON WHEEL BASED ON PURE DHAMMA
(*SUDDHADHAMMA MULACAKKA VĀRA*)

POSITIVE (*ANULOMA*)

27. Faultless. Dhamma?
Yes.
Dhamma. Un-faultless dhamma?
Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.
Faultless. Dhamma?
Yes.
Dhamma. Indeterminate dhamma?
Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

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[18] *Akusala dhamma, abyākata dhamma*, and *paññatti*
[19] *paññatti*
[20] *paññatti*

28. Un-faultless. Dhamma?
Yes.
Dhamma. Faultless dhamma?
Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Un-faultless. Dhamma?
Yes.
Dhamma. Indeterminate dhamma?
Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

29. Indeterminate. Dhamma?
Yes.
Dhamma. Faultless dhamma?
Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Indeterminate. Dhamma?
Yes.
Dhamma. Un-faultless dhamma?
Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

NEGATIVE (*PACCANĪKA*)

30. Not faultless. Not dhamma?
With the exception of faultless, the rests are dhamma, (but) not faultless dhamma. With the exception of faultless and dhamma, the rests are neither faultless nor dhamma.
Not dhamma. Not un-faultless dhamma?
Yes.
Not faultless. Not dhamma?
With the exception of faultless, the rests are dhamma, (but) not faultless dhamma. With the exception of faultless and dhamma, the rests are neither faultless nor dhamma.
Not dhamma. Not indeterminate dhamma?
Yes.

31. Not un-faultless. Not dhamma?
With the exception of un-faultless, the rests are dhamma, (but) not un-faultless dhamma. With the exception of un-faultless and dhamma, the rests are neither un-faultless nor dhamma.
Not dhamma. Not faultless dhamma?
Yes.

Not un-faultless. Not dhamma?
With the exception of un-faultless, the rests are dhamma, (but) not un-faultless dhamma. With the exception of un-faultless and dhamma, the rests are neither un-faultless nor dhamma.
Not dhamma. Not indeterminate dhamma?

32. Not indeterminate. Not dhamma?

With the exception of indeterminate, the rests are dhamma, (but) not indeterminate dhamma. With the exception of indeterminate and dhamma, the rests are neither indeterminate nor dhamma.
Not dhamma. Not faultless dhamma?
Yes.

Not indeterminate. Not dhamma?
With the exception of indeterminate, the rests are dhamma, (but) not indeterminate dhamma. With the exception of indeterminate and dhamma, the rests are neither indeterminate nor dhamma.
Not dhamma. Not un-faultless dhamma?
Yes.

END OF EXPOSITION CHAPTER ON TERMS.
(*PAṆṆATINIDDESA VĀRO*)

2. PROCESS (*PAVATTI*)
1. CHAPTER ON ORIGINATION (*UPPĀDAVĀRA*)

1. CHAPTER ON THE PRESENT
(*PACCUPPANNA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

33. Faultless dhamma arise at this person. Do un-faultless dhamma arise at that person?
No.
Un-faultless dhamma arise at this person. Do faultless dhamma arise at that person?
No.

Faultless dhamma arise at this person. Do indeterminate dhamma arise at that person?
At the rising moment of faultless of immaterial beings, faultless dhamma arise; and indeterminate dhamma do not arise at those persons. At the rising moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma arise.
(Or else,)[21] indeterminate dhamma arise at this person. Do faultless dhamma arise at that person?
At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, indeterminate dhamma arise; and faultless dhamma do not arise at those persons. At the rising moment of faultless of persons with five aggregates[22], both indeterminate dhamma and faultless dhamma arise.[23]

34. Un-faultless dhamma arise at this person. Do indeterminate dhamma arise at that person?
At the rising moment of un-faultless of immaterial beings, un-faultless dhamma arise; and indeterminate dhamma do not arise at those persons. At the rising moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma arise.

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[21] (Or else,) - The words in the brackets should be repeated in all the following sentences accordingly.
[22] The beings of 26 planes [except the non-percipient beings (*asaññā satta*) and the 4 immaterial beings (*arūpa*)]
[23] "As *abyākata* is similar to that of *Dukkha-Saccā* of *Sacca Yamaka,* there's no person of *Nirodha* absorption and non-percipient being," said the great masters.

Indeterminate dhamma arise at this person. Do un-faultless dhamma arise at that person?
At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, indeterminate dhamma arise; and un-faultless dhamma do not arise at those persons. At the rising moment of un-faultless of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma arise.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*[24])

35. Faultless dhamma arise at this plane. Do un-faultless dhamma arise at that plane?
Yes.
Un-faultless dhamma arise at this plane. Do faultless dhamma arise at that plane?
Yes.

Faultless dhamma arise at this plane. Do indeterminate dhamma arise at that plane?
Yes.
Indeterminate dhamma arise at this plane. Do faultless dhamma arise at that plane?
At the planes of non-percipient beings, indeterminate dhamma arise; and faultless dhamma do not arise at those planes. At the planes of four aggregates[25]beings and five aggregates[26]beings, both indeterminate dhamma and faultless dhamma arise.

36. Un-faultless dhamma arise at this plane. Do indeterminate dhamma arise at that plane?
Yes.
Indeterminate dhamma arise at this plane. Do un-faultless dhamma arise at that plane?
At the plane of non-percipient beings, indeterminate dhamma arise; and un-faultless dhamma do not arise at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma arise.

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

37. Faultless dhamma arise at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
No.
Un-faultless dhamma arise at this person at this plane. Do faultless dhamma arise at that person at that plane?
No.

Faultless dhamma arise at this person at that plane. Do indeterminate dhamma arise at that person at that plane?
At immaterial beings, at the rising moment of faultless, faultless dhamma arise at those planes; and indeterminate dhamma do not arise at those persons at those planes. At the rising moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma arise at those planes.
Indeterminate dhamma arise at this person at this plane. Do faultless dhamma arise at that person at that plane?

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[24] Plane/state/situation/period
[25] The 4 immaterial planes
[26] The 26 planes except the plane of non-percipient beings (*asaññа satta*) and the 4 planes of immaterial beings (*arūpa*)

At all birth-moment beings and at the incident of the rising moment of consciousness dissociated with faultless, indeterminate dhamma arise at those planes; and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless of persons with five aggregates, both indeterminate dhamma and faultless dhamma arise at those planes.

38. Un-faultless dhamma arise at this person at that plane. Do indeterminate dhamma arise at that person at that plane?
At the rising moment of un-faultless of immaterial beings, un-faultless dhamma arise at those planes; and indeterminate dhamma do not arise at those persons at those planes. At the rising moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma arise at those planes.
Indeterminate dhamma arise at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
At all birth-moment beings and at the incident of the rising moment of consciousness dissociated with un-faultless, indeterminate dhamma arise at those planes; and un-faultless dhamma do not arise at those persons at those planes. At the rising moment of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma arise at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

39. Faultless dhamma do not arise at this person. Do un-faultless dhamma not arise at that person?
At the rising moment of un-faultless, faultless dhamma do not arise at those persons; and (it is) not that un-faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption[27] and non-percipient beings, neither faultless dhamma nor un-faultless dhamma arise to those persons.
Un-faultless dhamma do not arise at this person. Do faultless dhamma not arise at that person?
At the rising moment of faultless, un-faultless dhamma do not arise at those persons; and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption and non-percipient beings, neither un-faultless dhamma nor faultless dhamma arise at those persons.

Faultless dhamma do not arise at this person. Do indeterminate dhamma not arise at that person?
At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise at those persons; and (it is) not that indeterminate dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma arise at those persons.
Indeterminate dhamma do not arise at this person. Do faultless dhamma not arise at that person?
At the rising moment of faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that faultless dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma arise at those persons.

40. Un-faultless dhamma do not arise at this person. Do indeterminate dhamma not arise at that person?

[27] The absorption when all mental processes and mind-made matters cease temporarily.

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, un-faultless dhamma do not arise; and (it is) not that indeterminate dhamma do not arise. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma arise at those persons.
Indeterminate dhamma do not arise at this person. Do un-faultless dhamma not arise at that person?
At the rising moment of un-faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that un-faultless dhamma do not arise at those planes. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma arise at those persons.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

41. Faultless dhamma do not arise at this plane. Do un-faultless dhamma not arise at that plane?
Yes.
Un-faultless dhamma do not arise at this plane. Do faultless dhamma not arise at that plane?
Yes.

Faultless dhamma do not arise at this plane. Do indeterminate dhamma not arise at that plane?
(They) arise.
Indeterminate dhamma do not arise at this plane. Do faultless dhamma not arise at that plane?
None.[28]

42. Un-faultless dhamma do not arise at this plane. Do indeterminate dhamma not arise at that plane?
(They) arise.
Indeterminate dhamma do not arise at this plane. Do un-faultless dhamma not arise at that plane?
None.

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

43. Faultless dhamma do not arise at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?
At the rising moment of un-faultless, faultless dhamma do not arise at those persons; and (it is) not that un-faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither faultless dhamma nor un-faultless dhamma arise to those persons.
Un-faultless dhamma do not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?
At the rising moment of faultless, un-faultless dhamma do not arise at those persons; and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither un-faultless dhamma nor faultless dhamma arise at those persons.

Faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not arise at that person at that plane?

[28] (in Pāḷi) *Naṭṭhi* = Impossible / There is no such person (as the certain statement itself is impossible)

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise at those persons; and (it is) not that indeterminate dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma arise at those persons.
Indeterminate dhamma do not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?
At the rising moment of faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that faultless dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma arise at those persons.

44. Un-faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not arise at that person at that plane?
At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, un-faultless dhamma do not arise; and (it is) not that indeterminate dhamma do not arise. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma arise at those persons.
Indeterminate dhamma do not arise at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?
At the rising moment of un-faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that un-faultless dhamma do not arise at those planes. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma arise at those persons.

2. CHAPTER ON THE PAST (*ATĪTA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

45. Faultless dhamma had arisen at this person. Had un-faultless dhamma arisen at that person?
Yes.
Un-faultless dhamma had arisen at this person. Had faultless dhamma arisen at that person?
Yes.

Faultless dhamma had arisen at this person. Had indeterminate dhamma arisen at that person?
Yes.
Indeterminate dhamma had arisen at this person. Had faultless dhamma arisen at that person?
Yes.

46. Un-faultless dhamma had arisen at this person. Had indeterminate dhamma arisen at that person?
Yes.
Indeterminate dhamma had arisen at this person. Had un-faultless dhamma arisen at that person?
Yes.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

47. Faultless dhamma had arisen at this plane. Had un-faultless dhamma arisen at that plane?
Yes.
Un-faultless dhamma had arisen at this plane. Had faultless dhamma arisen at that plane?
Yes.

Faultless dhamma had arisen at this plane. Had indeterminate dhamma arisen at that plane?
Yes.
Indeterminate dhamma had arisen at this plane. Had faultless dhamma arisen at that plane?
At the plane of non-percipient beings, indeterminate had arisen; and faultless dhamma had not arisen at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had arisen.

48. Un-faultless dhamma had arisen at this plane. Had indeterminate dhamma arisen at that plane?
Yes.
Indeterminate dhamma had arisen at this plane. Had un-faultless dhamma arisen at that plane?
At the plane of non-percipient beings, indeterminate had arisen; and un-faultless dhamma had not arisen at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had arisen at those planes.

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

49. Faultless dhamma had arisen at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?
Yes.
Un-faultless dhamma had arisen at this person at this plane. Had faultless dhamma arisen at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, un-faultless dhamma had arisen; and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, both un-faultless dhamma and faultless had arisen at those persons at those planes.

Faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?
Yes.
Indeterminate dhamma had arisen at this person at this plane. Had faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had arisen, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had arisen at those persons at those planes.

50. Un-faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?
Yes.
Indeterminate dhamma had arisen at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had arisen, and un-faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had arisen at those persons at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

51. Faultless dhamma had not arisen at this person. Had un-faultless dhamma not arisen at that person?

None.
Un-faultless dhamma had not arisen at this person. Had faultless dhamma not arisen at that person?
None.

Faultless dhamma had not arisen at this person. Had indeterminate dhamma not arisen at that person?
None.
Indeterminate dhamma had not arisen at this person. Had faultless dhamma not arisen at that person?
None.

52. Un-faultless dhamma had not arisen at this person. Had indeterminate dhamma not arisen at that person?
None.
Indeterminate dhamma had not arisen at this person. Had un-faultless dhamma not arisen at that person?
None.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

53. Faultless dhamma had not arisen at this plane. Had un-faultless dhamma not arisen at that plane?
Yes.
Un-faultless dhamma had not arisen at this plane. Had faultless dhamma not arisen at that plane?
Yes.

Faultless dhamma had not arisen at this plane. Had indeterminate dhamma not arisen at that plane?
(They) had arisen.
Indeterminate dhamma had not arisen at this plane. Had faultless dhamma not arisen at that plane?
None.

54. Un-faultless dhamma had not arisen at this plane. Had indeterminate dhamma not arisen at that plane?
(They) had arisen.
Indeterminate dhamma had not arisen at this plane. Had un-faultless dhamma not arisen at that plane?
None.

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

55. Faultless dhamma had not arisen at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen at those persons at those planes; and (it is) not that un-faultless dhamma had not arisen at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, neither faultless dhamma nor un-faultless dhamma had arisen at those persons at those planes.
Un-faultless dhamma had not arisen at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

Yes.

Faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not arisen at those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, neither faultless dhamma nor indeterminate dhamma had arisen at those persons at those planes.
Indeterminate dhamma had not arisen at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
Yes.

56. Un-faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had not arisen at those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, neither un-faultless dhamma nor indeterminate dhamma had arisen at those persons at those planes.
Indeterminate dhamma had not arisen at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?
Yes.

3. CHAPTER ON THE FUTURE (*ANĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

57. Faultless dhamma will arise at this person. Will un-faultless dhamma arise at that person?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*[29], faultless dhamma will arise, and un-faultless dhamma will not arise at those persons. At other persons, both faultless dhamma and un-faultless dhamma will arise.
Un-faultless dhamma will arise at this person. Will indeterminate dhamma arise at that person?
Yes.

Faultless dhamma will arise at this person. Will indeterminate dhamma arise at that person?
Yes.
Indeterminate dhamma will arise at this person. Will faultless dhamma arise at that person?
At the one who possesses the highest *magga*[30], and at *Arahant*, indeterminate dhamma will arise, and faultless dhamma will not arise to those persons at those planes. At other persons, both indeterminate dhamma and faultless dhamma will arise.

58. Un-faultless dhamma will arise at this person. Will indeterminate dhamma arise at that person?
Yes.
Indeterminate dhamma will arise at this person. Will un-faultless dhamma arise at that person?
At the one who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, indeterminate dhamma will arise,

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[29] *Arahatta Magga*
[30] The one who is (presently) possessing *Arahatta Magga*; the person at the very moment of *Arahatta Magga*

and un-faultless dhamma will not arise. At other persons, both indeterminate dhamma and un-faultless dhamma will arise.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

59. Faultless dhamma will arise at this plane. Will un-faultless dhamma arise at that plane?
Yes.
Un-faultless dhamma will arise at this plane. Will faultless dhamma arise at that plane?
Yes.

Faultless dhamma will arise at this plane. Will indeterminate dhamma arise at that plane?
Yes.
Indeterminate dhamma will arise at this plane. Will faultless dhamma arise at that plane?
At the plane of non-percipient beings, indeterminate dhamma will arise, and faultless dhamma will not arise. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma will arise.

60. Un-faultless dhamma will arise at this plane. Will indeterminate dhamma arise at that plane?
Yes.
Indeterminate dhamma will arise at this plane. Will un-faultless dhamma arise at that plane?
At the plane of non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma will not arise. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma will arise.

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

61. Faultless dhamma will arise at this person at this plane. Will un-faultless dhamma arise at that person at this plane?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will arise, and un-faultless dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, both faultless dhamma and un-faultless dhamma will arise at those planes.
Un-faultless dhamma will arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?
Yes.

Faultless dhamma will arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?
Yes.
Indeterminate dhamma will arise at this person at this plane. Will faultless dhamma arise at that person at that plane?
At the one who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, indeterminate dhamma will arise, and faultless dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma will arise.

62. Un-faultless dhamma will arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?
Yes.
Indeterminate dhamma will arise at this person at this plane. Will un-faultless dhamma arise at that person at that plane?

At the one who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma will arise. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma will arise.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

63. Faultless dhamma will not arise at this person. Will un-faultless dhamma not arise at that person?
Yes.
Un-faultless dhamma will not arise at this person. Will faultless dhamma not arise at that person?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise; and (it is) not that faultless dhamma will not arise at those persons. At the person who possesses the highest *magga*, and at *Arahant*, neither un-faultless dhamma nor faultless dhamma will arise.

Faultless dhamma will not arise at this person. Will indeterminate dhamma not arise at that person?
At the person who possesses the highest *magga*, and at *Arahant*, faultless dhamma will not arise; and (it is) not that indeterminate dhamma will not arise at those persons. At the one who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will arise.
Indeterminate dhamma will not arise at this person. Will faultless dhamma not arise at that person?
Yes.

64. Un-faultless dhamma will not arise at this person. Will indeterminate dhamma not arise at that person?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise; and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will arise.
Indeterminate dhamma will not arise at this person. Will un-faultless dhamma not arise at that person?
Yes.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

65. Faultless dhamma will not arise at this plane. Will un-faultless dhamma not arise at that plane?
Yes.
Un-faultless dhamma will not arise at this plane. Will faultless dhamma not arise at that plane?
Yes.

Faultless dhamma will not arise at this plane. Will indeterminate dhamma not arise at that plane?
(They) will arise.
Indeterminate dhamma will not arise at this plane. Will faultless dhamma not arise at that plane?
None.

66. Un-faultless dhamma will not arise at this plane. Will indeterminate dhamma not arise at that plane?
(They) will arise.

Indeterminate dhamma will not arise at this plane. Will un-faultless dhamma not arise at that plane?
None.

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

67. Faultless dhamma will not arise at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?
Yes.
Un-faultless dhamma will not arise at this person at this plane. Will faultless dhamma not arise at that person at that plane?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise at those planes; and (it is) not that faultless dhamma will not arise at those persons at those planes. At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, neither un-faultless dhamma nor faultless dhamma will arise at those planes.

Faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, faultless dhamma will not arise at those planes; and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will arise at those planes.
Indeterminate dhamma will not arise at this person at this plane. Will faultless dhamma not arise at that person at that plane?
Yes.

68. Un-faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, un-faultless dhamma will not arise at those planes; and (it is) not that indeterminate dhamma will not arise at those persons at those planes. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will arise.
Indeterminate dhamma will not arise at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?
Yes.

4. CHAPTER ON THE PRESENT AND THE PAST
(*PACCUPPANNĀTĪTA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

69. Faultless dhamma arise at this person. Had un-faultless dhamma arisen at that person?
Yes.
Un-faultless dhamma had arisen at this person. Do faultless dhamma arise at that person?
At the ceasing moment of all consciousness[31], at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma

[31] (In lit.) at the ceasing moment of consciousness of all (beings)

had arisen, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma had arisen, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Had indeterminate dhamma arisen at that person?
Yes.
Indeterminate dhamma had arisen at this person. Do faultless dhamma arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had arisen, and faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons.

70. Un-faultless dhamma arise at this person. Had indeterminate dhamma arisen at that person?
Yes.
Indeterminate dhamma had arisen at this person. Do un-faultless dhamma arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had arisen, and un-faultless dhamma do not arise at those persons. At the rising moment of un-faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

71. Faultless dhamma arise at this plane. Had un-faultless dhamma arisen at that plane?.....pe….[32]

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

72. Faultless dhamma arise at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?
Yes.
Un-faultless dhamma had arisen at this person at this plane. Do faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma had arisen, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma had arisen, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?
Yes.
Indeterminate dhamma had arisen at this person at this plane. Do faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma had arisen, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons at those planes.

[32] …..pe….. (short term of Pāḷi*; peyyāla*) = omitted/hidden words/phrases (as easy to find from the past/nearby)

73. Un-faultless dhamma arise at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?
Yes.
Indeterminate dhamma had arisen at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma had arisen, and un-faultless dhamma do not arise at those persons at those planes. At the rising moment of un-faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

74. Faultless dhamma do not arise at this person. Had un-faultless dhamma not arisen at that person?
(They) had arisen.
Un-faultless dhamma had not arisen at this person. Do faultless dhamma not arise at that person?
None.

Faultless dhamma do not arise at this person. Had indeterminate dhamma not arisen at that person?
(They) had arisen.
Indeterminate dhamma had not arisen at this person. Do faultless dhamma not arise at that person?
None.

75. Un-faultless dhamma do not arise at this person. Had indeterminate dhamma not arisen at that person?
(They) had arisen.
Indeterminate dhamma had not arisen at this person. Do un-faultless dhamma not arise at that person?
None.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

76. Faultless dhamma do not arise at this plane. Had un-faultless dhamma not arisen at that plane?.....pe…..

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

77. Faultless dhamma do not arise at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?
At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise at those persons at those planes; and (it is) not that un-faultless dhamma had not arisen at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma also had not arisen at those persons at those planes.
Un-faultless dhamma had not arisen at this person at this plane. Do faultless dhamma not arise at that person at that plane?
Yes.

Faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise to those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, faultless dhamma do not arise, and indeterminate dhamma also had not arisen at those persons at those planes.
Indeterminate dhamma had not arisen at this person at this plane. Do faultless dhamma not arise at that person at that plane?
Yes.

78. Un-faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, un-faultless dhamma do not arise at those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, un-faultless dhamma do not arise, and indeterminate dhamma had not arisen to those persons at those planes.
Indeterminate dhamma had not arisen at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?
Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE
(*PACCUPPANNĀNĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

79. Faultless dhamma arise at this person. Will un-faultless dhamma arise at that person?
At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not arise at those persons. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also arise.
Un-faultless dhamma will arise at this person. Do faultless dhamma arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma will arise, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma will arise, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Will indeterminate dhamma arise at that person?
Yes.
Indeterminate dhamma will arise at this person. Do faultless dhamma arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma will arise, and faultless dhamma also arise at those persons.

80. Un-faultless dhamma arise at this person. Will indeterminate dhamma arise at that person?
Yes.
Indeterminate dhamma will arise at this person. Do un-faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will arise, and un-faultless dhamma also arise at those persons.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

81. Faultless dhamma arise at this plane. Will un-faultless dhamma arise at that plane?.....pe…..

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

82. Faultless dhamma arise at this person at this plane. Will un-faultless dhamma arise at that person at that plane?
At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not arise at those persons at those planes. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also arise at those planes.
Un-faultless dhamma will arise at this person at this plane. Do faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma will arise, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma will arise, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?
Yes.
Indeterminate dhamma will arise at this person at this plane. Do faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma will arise, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma will arise, and faultless dhamma also arise at those persons at those planes.

83. Un-faultless dhamma arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?
Yes.
Indeterminate dhamma will arise at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will arise, and un-faultless dhamma also arise at those persons at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

84. Faultless dhamma do not arise at this person. Will un-faultless dhamma not arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do

not arise, and (it is) not that un-faultless dhamma will not arise at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma do not arise, and un-faultless dhamma also will not arise at those persons.
Un-faultless dhamma will not arise at this person. Do faultless dhamma not arise at that person?
At the rising moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not arise, and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not arise, and faultless dhamma also do not arise at those persons.

Faultless dhamma do not arise at this person. Will indeterminate dhamma not arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not arise.
Indeterminate dhamma will not arise at this person. Do faultless dhamma not arise at that person?
Yes.

85. Un-faultless dhamma do not arise at this person. Will indeterminate dhamma not arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not arise.
Indeterminate dhamma will not arise at this person. Do un-faultless dhamma not arise at that person?
Yes.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

86. Faultless dhamma do not arise at this plane. Will un-faultless dhamma not arise at that plane?
…..pe…..

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

87. Faultless dhamma do not arise at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?
At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma will not arise at those persons at those planes. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, and at non-percipient beings,

faultless dhamma do not arise, and un-faultless dhamma also will not arise at those persons at those planes.
Un-faultless dhamma will not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?
At the rising moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not arise, and (it is) not that faultless dhamma do not arise at those persons at those planes. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, and at non-percipient beings, un-faultless dhamma will not arise, and faultless dhamma also do not arise at those persons at those planes.

Faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons at those planes. At the person who possesses the last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not arise at those planes.
Indeterminate dhamma will not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?
Yes.

88. Un-faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not arise at those planes.
Indeterminate dhamma will not arise at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?
Yes.

6. CHAPTER ON THE PAST AND THE FUTURE
(*ATĪTĀNĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

89. Faultless dhamma had arisen at this person. Will un-faultless dhamma arise at that person?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not arise. At other persons, indeterminate dhamma had arisen, and un-faultless dhamma will arise.
Un-faultless dhamma will arise at this person. Had faultless dhamma arisen at that person?
Yes.

Faultless dhamma had arisen at this person. Will indeterminate dhamma arise at that person?
At the person who possesses the last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not arise. At other persons, faultless dhamma had arisen, and indeterminate dhamma will arise.

Indeterminate dhamma will arise at this person. Had faultless dhamma arisen at that person?
Yes.

90. Un-faultless dhamma had arisen at this person. Will indeterminate dhamma arise at that person?
At the person who possesses the last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not arise. At other persons, un-faultless dhamma had arisen, and indeterminate dhamma will arise.
Indeterminate dhamma will arise at this person. Had faultless dhamma arisen at that person?
Yes.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

91. Faultless dhamma had arisen at this plane. Will un-faultless arise at that plane? …..pe…..

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

92. Faultless dhamma had arisen at this person at this plane. Will un-faultless dhamma arise at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not arise. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and un-faultless dhamma will also arise at those persons at those planes.
Un-faultless dhamma will arise at this person at this plane. Had faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, un-faultless dhamma will arise, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma will arise, and faultless dhamma also had arisen at those persons at those planes.

Faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma arise at that person at that plane?
At the person who possesses the last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not arise at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also arise at those persons at those planes.
Indeterminate dhamma will arise at this person at this plane. Had faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will arise, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will arise, and faultless dhamma also had arisen.

93. Un-faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma arise at that person at that plane?
At the person who possesses the last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not arise at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also arise at those persons at those planes.
Indeterminate dhamma will arise at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will arise, and un-faultless dhamma also had arisen.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

94. Faultless dhamma had not arisen at this person. Will un-faultless dhamma not arise at that person?
None.
Un-faultless dhamma will not arise at this person. Had faultless dhamma not arisen at that person?
(They) had arisen.

Faultless dhamma had not arisen at this person. Will indeterminate dhamma not arise at that person?
None.
Indeterminate dhamma will not arise at this person. Had faultless dhamma not arisen at that person?
(They) had arisen.

95. Un-faultless dhamma had not arisen at this person. Will indeterminate dhamma not arise at that person?
None.
Indeterminate dhamma will not arise at this person. Had un-faultless dhamma not arisen at that person?
(They) had arisen.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

96. Faultless dhamma had not arisen at this plane. Will un-faultless dhamma not arise at that plane?
…..pe…..

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

97. Faultless dhamma had not arisen at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen, and (it is) not that un-faultless dhamma will not arise at those persons at those planes. At non-percipient beings, faultless dhamma had not arisen, and un-faultless also will not arise at those planes.
Un-faultless dhamma will not arise at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise, and (it is) not that faultless dhamma had not arisen at those persons at those planes. At non-percipient beings, un-faultless dhamma will not arise, and faultless dhamma also had not arisen at those planes.

Faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

(They) will arise.
Indeterminate dhamma will not arise at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
(They) had arisen.

98. Un-faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?
(They) will arise.
Indeterminate dhamma will not arise at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?
(They) had arisen.

END OF CHAPTER ON ORIGINATION.
(*UPPĀDAVĀRO*)

2. PROCESS (*PAVATTI*) 2. CHAPTER ON CESSATION (*NIRODHA VĀRA*)

1. CHAPTER ON THE PRESENT
(*PACCUPPANNA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

99. Faultless dhamma cease at this person. Do un-faultless dhamma cease at that person?
No.
Un-faultless dhamma cease at this person. Do faultless dhamma cease at that person?
No.

Faultless dhamma cease at this person. Do indeterminate dhamma cease at that person?
At the ceasing moment of faultless of immaterial beings, faultless dhamma cease; and indeterminate dhamma do not cease at those persons. At the ceasing moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma cease.
Indeterminate dhamma cease at this person. Do faultless dhamma cease at that person?
At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with faultless, indeterminate dhamma cease; and faultless dhamma do not cease at those persons. At the ceasing moment of faultless of persons with five aggregates, both indeterminate dhamma and faultless dhamma cease.

100. Un-faultless dhamma cease at this person. Do indeterminate dhamma cease at that person?
At the ceasing moment of un-faultless of immaterial beings, un-faultless dhamma cease; and indeterminate dhamma do not cease at those persons. At the ceasing moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma cease.
Indeterminate dhamma cease at this person. Do un-faultless dhamma cease at that person?
At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, indeterminate dhamma cease; and un-faultless dhamma do not cease at those persons. At the ceasing moment of un-faultless of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma cease.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

101. Faultless dhamma cease at this plane. Do un-faultless dhamma cease at that plane?
Yes.
Un-faultless dhamma cease at this plane. Do faultless dhamma cease at that plane?
Yes.

Faultless dhamma cease at this plane. Do indeterminate dhamma cease at that plane?
Yes.
Indeterminate dhamma cease at this plane. Do faultless dhamma cease at that plane?
At the planes of non-percipient beings, indeterminate dhamma cease; and faultless dhamma do not cease at those planes. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma cease.

102. Un-faultless dhamma cease at this plane. Do indeterminate dhamma cease at that plane?
Yes.
Indeterminate dhamma cease at this plane. Do un-faultless dhamma cease at that plane?
At the plane of non-percipient beings, indeterminate dhamma cease; and un-faultless dhamma do not cease at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma cease.

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

103. Faultless dhamma cease at this person at this plane. Do un-faultless dhamma cease at that person at that plane?
No.
Un-faultless dhamma cease at this person at this plane. Do faultless dhamma cease at that person at that plane?
No.

Faultless dhamma cease at this person at that plane. Do indeterminate dhamma cease at that person at that plane?
At immaterial beings, at the ceasing moment of faultless, faultless dhamma cease at those planes; and indeterminate dhamma do not cease at those persons at those planes. At the ceasing moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma cease at those planes.
Indeterminate dhamma cease at this person at this plane. Do faultless dhamma cease at that person at that plane?
At all death-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, indeterminate dhamma cease at those planes; and faultless dhamma do not cease at those persons at those planes. At the ceasing moment of faultless of persons with five aggregates, both indeterminate dhamma and faultless dhamma cease at those planes.

104. Un-faultless dhamma cease at this person at that plane. Do indeterminate dhamma cease at that person at that plane?
At the ceasing moment of un-faultless of immaterial beings, un-faultless dhamma cease at those planes; and indeterminate dhamma do not cease at those persons at those planes. At the ceasing moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma cease at those planes.
Indeterminate dhamma cease at this person at this plane. Do un-faultless dhamma cease at that person at that plane?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, indeterminate dhamma cease at those planes; and un-faultless dhamma do not cease at those persons at those planes. At the rising moment of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma cease at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

105. Faultless dhamma do not cease at this person. Do un-faultless dhamma not cease at that person?
At the ceasing moment of un-faultless, faultless dhamma do not cease at those persons; and (it is) not that un-faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption and non-percipient beings, neither faultless dhamma nor un-faultless dhamma cease to those persons.
Un-faultless dhamma do not cease at this person. Do faultless dhamma not cease at that person?
At the ceasing moment of faultless, un-faultless dhamma do not cease at those persons; and (it is) not that faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption and non-percipient beings, neither un-faultless dhamma nor faultless dhamma cease at those persons.

Faultless dhamma do not cease at this person. Do indeterminate dhamma not cease at that person?
At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease at those persons; and (it is) not that indeterminate dhamma do not cease at those persons. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma cease at those persons.
Indeterminate dhamma do not cease at this person. Do faultless dhamma not cease at that person?
At the ceasing moment of faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that faultless dhamma do not cease at those persons. At all death-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma cease at those persons.

106. Un-faultless dhamma do not cease at this person. Do indeterminate dhamma not cease at that person?
At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, un-faultless dhamma do not cease; and (it is) not that indeterminate dhamma do not cease. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma cease at those persons.
Indeterminate dhamma do not cease at this person. Do un-faultless dhamma not cease at that person?
At the ceasing moment of un-faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that un-faultless dhamma do not cease at those planes. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma cease at those persons.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

107. Faultless dhamma do not cease at this plane. Do un-faultless dhamma not cease at that plane?
Yes.
Un-faultless dhamma do not cease at this plane. Do faultless dhamma not cease at that plane?
Yes.

Faultless dhamma do not cease at this plane. Do indeterminate dhamma not cease at that plane?
(They) cease.
Indeterminate dhamma do not cease at this plane. Do faultless dhamma not cease at that plane?
None.

108. Un-faultless dhamma do not cease at this plane. Do indeterminate dhamma not cease at that plane?
(They) cease.
Indeterminate dhamma do not cease at this plane. Do un-faultless dhamma not cease at that plane?
None.

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

109. Faultless dhamma do not cease at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?
At the ceasing moment of un-faultless, faultless dhamma do not cease at those persons; and (it is) not that un-faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither faultless dhamma nor un-faultless dhamma cease to those persons.
Un-faultless dhamma do not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?
At the ceasing moment of faultless, un-faultless dhamma do not cease at those persons; and (it is) not that faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither un-faultless dhamma nor faultless dhamma cease at those persons.

Faultless dhamma do not cease at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?
At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease at those persons; and (it is) not that indeterminate dhamma do not cease at those persons. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma cease at those persons.
Indeterminate dhamma do not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?
At the ceasing moment of faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that faultless dhamma do not cease at those persons. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma cease at those persons.

110. Un-faultless dhamma do not cease at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?
At all death -moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, un-faultless dhamma do not cease; and (it is) not that indeterminate dhamma do not cease. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma cease at those persons.
Indeterminate dhamma do not cease at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?
At the ceasing moment of un-faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that un-faultless dhamma do not cease at those planes. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma cease at those persons.

2. CHAPTER ON THE PAST (*ATĪTA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

111. Faultless dhamma had ceased at this person. Had un-faultless dhamma ceased at that person?
Yes.
Un-faultless dhamma had ceased at this person. Had faultless dhamma ceased at that person?
Yes.

Faultless dhamma had ceased at this person. Had indeterminate dhamma ceased at that person?
Yes.
Indeterminate dhamma had ceased at this person. Had faultless dhamma ceased at that person?
Yes.

112. Un-faultless dhamma had ceased at this person. Had indeterminate dhamma ceased at that person?
Yes.
Indeterminate dhamma had ceased at this person. Had un-faultless dhamma ceased at that person?
Yes.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

113. Faultless dhamma had ceased at this plane. Had un-faultless dhamma ceased at that plane?
Yes.
Un-faultless dhamma had ceased at this plane. Had faultless dhamma ceased at that plane?
Yes.

Faultless dhamma had ceased at this plane. Had indeterminate dhamma ceased at that plane?
Yes.
Indeterminate dhamma had ceased at this plane. Had faultless dhamma ceased at that plane?
At the plane of non-percipient beings, indeterminate had ceased; and faultless dhamma had not ceased at those plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had ceased.

114. Un-faultless dhamma had ceased at this plane. Had indeterminate dhamma ceased at that plane?
Yes.
Indeterminate dhamma had ceased at this plane. Had un-faultless dhamma ceased at that plane?
At the plane of non-percipient beings, indeterminate had ceased; and un-faultless dhamma had not ceased at those plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had ceased at those planes.

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

115. Faultless dhamma had ceased at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?
Yes.
Un-faultless dhamma had ceased at this person at this plane. Had faultless dhamma ceased at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, un-faultless dhamma had ceased; and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, both un-faultless dhamma and faultless had ceased at those persons at those planes.

Faultless dhamma had ceased at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?
Yes.
Indeterminate dhamma had ceased at this person at this plane. Had faultless dhamma ceased at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had ceased at those persons at those planes.

116. Un-faultless dhamma had ceased at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?
Yes.
Indeterminate dhamma had ceased at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had ceased at those persons at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

117. Faultless dhamma had not ceased at this person. Had un-faultless dhamma not ceased at that person?
None.
Un-faultless dhamma had not ceased at this person. Had faultless dhamma not ceased at that person?
None.

Faultless dhamma had not ceased at this person. Had indeterminate dhamma not ceased at that person?
None.
Indeterminate dhamma had not ceased at this person. Had faultless dhamma not ceased at that person?
None.

118. Un-faultless dhamma had not ceased at this person. Had indeterminate dhamma not ceased at that person?
None.
Indeterminate dhamma had not ceased at this person. Had un-faultless dhamma not ceased at that person?
None.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

119. Faultless dhamma had not ceased at this plane. Had un-faultless dhamma not ceased at that plane?
Yes.
Un-faultless dhamma had not ceased at this plane. Had faultless dhamma not ceased at that plane?
Yes.

Faultless dhamma had not ceased at this plane. Had indeterminate dhamma not ceased at that plane?
(They) had ceased.
Indeterminate dhamma had not ceased at this plane. Had faultless dhamma not ceased at that plane?
None.

120. Un-faultless dhamma had not ceased at this plane. Had indeterminate dhamma not ceased at that plane?
(They) had ceased.
Indeterminate dhamma had not ceased at this plane. Had un-faultless dhamma not ceased at that plane?
None.

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

121. Faultless dhamma had not ceased at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not ceased at those persons at those planes; and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, neither faultless dhamma nor un-faultless dhamma had ceased at those persons at those planes.
Un-faultless dhamma had not ceased at this person at this plane. Had faultless dhamma not ceased at that person at that plane?
Yes.

Faultless dhamma had not ceased at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not ceased at those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, neither faultless dhamma nor indeterminate dhamma had ceased at those persons at those planes.
Indeterminate dhamma had not ceased at this person at this plane. Had faultless dhamma not ceased at that person at that plane?
Yes.

122. Un-faultless dhamma had not ceased at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had not ceased at those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, neither un-faultless dhamma nor indeterminate dhamma had ceased at those persons at those planes.
Indeterminate dhamma had not ceased at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?
Yes.

3. CHAPTER ON THE FUTURE (*ANĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

123. Faultless dhamma will cease at this person. Will un-faultless dhamma cease at that person?
At the rising moment of the highest *magga*, and the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will cease, and un-faultless dhamma will not cease at those persons. At other persons, both faultless dhamma and un-faultless dhamma will cease.
Un-faultless dhamma will cease at this person. Will indeterminate dhamma cease at that person?
Yes.

Faultless dhamma will cease at this person. Will indeterminate dhamma cease at that person?
Yes.
Indeterminate dhamma will cease at this person. Will faultless dhamma cease at that person?
At the one who possesses the highest *magga*, and at *Arahant*, indeterminate dhamma will cease, and faultless dhamma will not cease to those persons at those planes. At other persons, both indeterminate dhamma and faultless dhamma will cease.

124. Un-faultless dhamma will cease at this person. Will indeterminate dhamma cease at that person?
Yes.
Indeterminate dhamma will cease at this person. Will un-faultless dhamma cease at that person?
At the one who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, indeterminate dhamma will cease, and un-faultless dhamma will not cease. At other persons, both indeterminate dhamma and un-faultless dhamma will arise.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

125. Faultless dhamma will cease at this plane. Will un-faultless dhamma cease at that plane?.....pe…..

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

126. Faultless dhamma will cease at this person at this plane. Will un-faultless dhamma cease at that person at this plane?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will cease, and un-faultless dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, both faultless dhamma and un-faultless dhamma will cease at those planes.
Un-faultless dhamma will cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
Yes.

Faultless dhamma will cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
Yes.
Indeterminate dhamma will cease at this person at this plane. Will faultless dhamma cease at that person at that plane?
At the one who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma will cease.

127. Un-faultless dhamma will cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
Yes.
Indeterminate dhamma will cease at this person at this plane. Will un-faultless dhamma cease at that person at that plane?
At the one who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma will cease. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma will cease.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

128. Faultless dhamma will not cease at this person. Will un-faultless dhamma not cease at that person?
Yes.
Un-faultless dhamma will not cease at this person. Will faultless dhamma not cease at that person?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease; and (it is) not that faultless dhamma will not cease at those persons. At the person who possesses the highest *magga*, and at *Arahant*, neither un-faultless dhamma nor faultless dhamma will cease.

Faultless dhamma will not cease at this person. Will indeterminate dhamma not cease at that person?

At the person who possesses the highest *magga*, and at *Arahant*, faultless dhamma will not cease; and (it is) not that indeterminate dhamma will not cease at those persons. At the one who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will cease.
Indeterminate dhamma will not cease at this person. Will faultless dhamma not cease at that person?
Yes.

129. Un-faultless dhamma will not cease at this person. Will indeterminate dhamma not cease at that person?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease; and (it is) not that indeterminate dhamma will not cease at those persons. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will cease.
Indeterminate dhamma will not cease at this person. Will un-faultless dhamma not cease at that person?
Yes.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

130. Faultless dhamma will not cease at this plane. Will un-faultless dhamma not cease at that plane?.....pe…..

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

131. Faultless dhamma will not cease at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?
Yes.
Un-faultless dhamma will not cease at this person at this plane. Will faultless dhamma not cease at that person at that plane?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease at those planes; and (it is) not that faultless dhamma will not cease at those persons at those planes. At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, neither un-faultless dhamma nor faultless dhamma will cease at those planes.

Faultless dhamma will not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, faultless dhamma will not cease at those planes; and (it is) not that indeterminate dhamma will not cease at those persons. At the person who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will cease at those planes.
Indeterminate dhamma will not cease at this person at this plane. Will faultless dhamma not cease at that person at that plane?
Yes.

132. Un-faultless dhamma will not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, un-faultless dhamma will not cease at those planes; and (it is) not that indeterminate dhamma will

not cease at those persons at those planes. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will cease.
Indeterminate dhamma will not cease at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?
Yes.

4. CHAPTER ON THE PRESENT AND THE PAST
(*PACCUPPANNĀTĪTA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

133. Faultless dhamma cease at this person. Had un-faultless dhamma ceased at that person?
Yes.
Un-faultless dhamma had ceased at this person. Do faultless dhamma cease at that person?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma do not cease at those persons. At the ceasing moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also cease at those persons.

Faultless dhamma cease at this person. Had indeterminate dhamma ceased at that person?
Yes.
Indeterminate dhamma had ceased at this person. Do faultless dhamma cease at that person?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not cease at those persons. At the ceasing moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons.

134. Un-faultless dhamma cease at this person. Had indeterminate dhamma ceased at that person?
Yes.
Indeterminate dhamma had ceased at this person. Do un-faultless dhamma cease at that person?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma do not cease at those persons. At the rising moment of un-faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

135. Faultless dhamma cease at this plane. Had un-faultless dhamma ceased at that plane?.....pe….

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

136. Faultless dhamma cease at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?
Yes.
Un-faultless dhamma had ceased at this person at this plane. Do faultless dhamma cease at that person at that plane?
At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, un-faultless dhamma had ceased, and faultless dhamma do not cease at

those persons at those planes. At the ceasing moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also cease at those persons at those planes.

Faultless dhamma cease at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?
Yes.
Indeterminate dhamma had ceased at this person at this plane. Do faultless dhamma cease at that person at that plane?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not cease at those persons at those planes. At the ceasing moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons at those planes.

137. Un-faultless dhamma cease at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?
Yes.
Indeterminate dhamma had ceased at this person at this plane. Do un-faultless dhamma cease at that person at that plane?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma do not cease at those persons at those planes. At the ceasing moment of un-faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

138. Faultless dhamma do not cease at this person. Had un-faultless dhamma not ceased at that person?
(They) had ceased.
Un-faultless dhamma had not ceased at this person. Do faultless dhamma not cease at that person?
None.

Faultless dhamma do not cease at this person. Had indeterminate dhamma not ceased at that person?
(They) had ceased.
Indeterminate dhamma had not ceased at this person. Do faultless dhamma not cease at that person?
None.

139. Un-faultless dhamma do not cease at this person. Had indeterminate dhamma not ceased at that person?
(They) had ceased.
Indeterminate dhamma had not ceased at this person. Do un-faultless dhamma not cease at that person?
None.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

140. Faultless dhamma do not cease at this plane. Had un-faultless dhamma not ceased at that plane?.....pe…..

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

141. Faultless dhamma do not cease at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?
At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease at those persons at those planes; and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma do not cease, and un-faultless dhamma also had not ceased at those persons at those planes.
Un-faultless dhamma had not ceased at this person at this plane. Do faultless dhamma not cease at that person at that plane?
Yes.

Faultless dhamma do not cease at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not cease to those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, faultless dhamma do not cease, and indeterminate dhamma also had not ceased at those persons at those planes.
Indeterminate dhamma had not ceased at this person at this plane. Do faultless dhamma not cease at that person at that plane?
Yes.

142. Un-faultless dhamma do not cease at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, un-faultless dhamma do not cease at those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, un-faultless dhamma do not cease, and indeterminate dhamma had not ceased to those persons at those planes.
Indeterminate dhamma had not ceased at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?
Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE (*PACCUPPANNĀNĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

143. Faultless dhamma cease at this person. Will un-faultless dhamma cease at that person?
At the ceasing moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma cease, and un-faultless dhamma will not cease at those persons. At the ceasing moment of faultless of other persons, faultless dhamma cease, and un-faultless dhamma will also cease.
Un-faultless dhamma will cease at this person. Do faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma will arise, and faultless dhamma do not cease at those persons. At the ceasing moment of faultless, un-faultless dhamma will cease, and faultless dhamma also cease at those persons.

Faultless dhamma cease at this person. Will indeterminate dhamma cease at that person?
Yes.
Indeterminate dhamma will cease at this person. Do faultless dhamma cease at that person?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not cease at those persons. At the ceasing moment of faultless, indeterminate dhamma will cease, and faultless dhamma also cease at those persons.

144. Un-faultless dhamma cease at this person. Will indeterminate dhamma cease at that person?
Yes.
Indeterminate dhamma will cease at this person. Do un-faultless dhamma cease at that person?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not cease. At the ceasing moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also cease at those persons.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

145. Faultless dhamma cease at this plane. Will un-faultless dhamma cease at that plane?.....pe…..

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

146. Faultless dhamma cease at this person at this plane. Will un-faultless dhamma cease at that person at that plane?
At the ceasing moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma cease, and un-faultless dhamma will not cease at those persons at those planes. At the ceasing moment of faultless of other persons, faultless dhamma cease, and un-faultless dhamma will also cease at those planes.
Un-faultless dhamma will cease at this person at this plane. Do faultless dhamma cease at that person at that plane?
At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, un-faultless dhamma will cease, and faultless dhamma do not cease at those persons at those planes. At the ceasing moment of faultless, un-faultless dhamma will cease, and faultless dhamma also cease at those persons at those planes.

Faultless dhamma cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
Yes.
Indeterminate dhamma will cease at this person at this plane. Do faultless dhamma cease at that person at that plane?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless

dhamma do not cease at those persons at those planes. At the ceasing moment of faultless, indeterminate dhamma will cease, and faultless dhamma also cease at those persons at those planes.

147. Un-faultless dhamma cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
Yes.
Indeterminate dhamma will cease at this person at this plane. Do un-faultless dhamma cease at that person at that plane?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not cease. At the ceasing moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also cease at those persons at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

148. Faultless dhamma do not cease at this person. Will un-faultless dhamma not cease at that person?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not cease, and (it is) not that un-faultless dhamma will not cease at those persons. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma do not cease, and un-faultless dhamma also will not cease at those persons.
Un-faultless dhamma will not cease at this person. Do faultless dhamma not cease at that person?
At the ceasing moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not cease at those persons. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not cease, and faultless dhamma also do not cease at those persons.

Faultless dhamma do not cease at this person. Will indeterminate dhamma not cease at that person?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, faultless dhamma do not cease, and indeterminate dhamma also will not cease at those persons.
Indeterminate dhamma will not cease at this person. Do faultless dhamma not cease at that person?
Yes.

149. Un-faultless dhamma do not cease at this person. Will indeterminate dhamma not cease at that person?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not cease, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Do un-faultless dhamma not cease at that person?
Yes.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

150. Faultless dhamma do not cease at this plane. Will un-faultless dhamma not cease at that plane? …..pe…..

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

151. Faultless dhamma do not cease at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?
At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, faultless dhamma do not cease, and un-faultless dhamma also will not cease at those persons at those planes.
Un-faultless dhamma will not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?
At the ceasing moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not cease at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also do not cease at those persons at those planes.

Faultless dhamma do not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons at those planes. At the ceasing moment of last consciousness, faultless dhamma do not cease, and indeterminate dhamma also will not cease at those planes.
Indeterminate dhamma will not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?
Yes.

152. Un-faultless dhamma do not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not cease, and indeterminate dhamma also will not cease at those planes.
Indeterminate dhamma will not cease at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?
Yes.

6. CHAPTER ON THE PAST AND THE FUTURE
(*ATĪTĀNĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

153. Faultless dhamma had ceased at this person. Will un-faultless dhamma cease at that person?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had ceased, and un-faultless dhamma will not cease. At other persons, indeterminate dhamma had ceased, and un-faultless dhamma will cease.
Un-faultless dhamma will cease at this person. Had faultless dhamma ceased at that person?
Yes.

Faultless dhamma had ceased at this person. Will indeterminate dhamma cease at that person?
At the person who possesses the last consciousness, faultless dhamma had ceased, and indeterminate dhamma will not cease. At other persons, faultless dhamma had ceased, and indeterminate dhamma will cease.
Indeterminate dhamma will cease at this person. Had faultless dhamma ceased at that person?
Yes.

154. Un-faultless dhamma had ceased at this person. Will indeterminate dhamma cease at that person?
At the person who possesses the last consciousness, un-faultless dhamma had ceased, and indeterminate dhamma will not cease. At other persons, un-faultless dhamma had ceased, and indeterminate dhamma will cease.
Indeterminate dhamma will cease at this person. Had faultless dhamma ceased at that person?
Yes.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

155. Faultless dhamma had ceased at this plane. Will un-faultless cease at that plane? …..pe…..

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

156. Faultless dhamma had ceased at this person at this plane. Will un-faultless dhamma cease at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had ceased, and un-faultless dhamma will not cease. At other four aggregates beings and five aggregates beings, faultless dhamma had ceased, and un-faultless dhamma will also cease at those persons at those planes.
Un-faultless dhamma will cease at this person at this plane. Had faultless dhamma ceased at that person at that plane?
When the second consciousness of the pure-abodes is taking place, un-faultless dhamma will cease, and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma will cease, and faultless dhamma also had ceased at those persons at those planes.

Faultless dhamma had ceased at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

At the ceasing moment of last consciousness, faultless dhamma had ceased, and indeterminate dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had ceased, and indeterminate dhamma will also cease at those persons at those planes.
Indeterminate dhamma will cease at this person at this plane. Had faultless dhamma ceased at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma also had ceased.

157. Un-faultless dhamma had ceased at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
At the ceasing moment of last consciousness, un-faultless dhamma had ceased, and indeterminate dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had ceased, and indeterminate dhamma will also cease at those persons at those planes.
Indeterminate dhamma will cease at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and un-faultless dhamma also had ceased.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

158. Faultless dhamma had not ceased at this person. Will un-faultless dhamma not cease at that person?
None.
Un-faultless dhamma will not cease at this person. Had faultless dhamma not ceased at that person?
(They) had ceased.

Faultless dhamma had not ceased at this person. Will indeterminate dhamma not cease at that person?
None.
Indeterminate dhamma will not cease at this person. Had faultless dhamma not ceased at that person?
(They) had ceased.

159. Un-faultless dhamma had not ceased at this person. Will indeterminate dhamma not cease at that person?
None.
Indeterminate dhamma will not cease at this person. Had un-faultless dhamma not ceased at that person?
(They) had ceased.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

160. Faultless dhamma had not ceased at this plane. Will un-faultless dhamma not cease at that plane? …..pe…..

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

161. Faultless dhamma had not ceased at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not ceased, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At non-percipient beings, faultless dhamma had not ceased, and un-faultless also will not cease at those planes.
Un-faultless dhamma will not cease at this person at this plane. Had faultless dhamma not ceased at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma had not ceased at those persons at those planes. At non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also had not ceased at those planes.

Faultless dhamma had not ceased at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
(They) will cease.
Indeterminate dhamma will not cease at this person at this plane. Had faultless dhamma not ceased at that person at that plane?
(They) had ceased.

162. Un-faultless dhamma had not ceased at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
(They) will cease.
Indeterminate dhamma will not cease at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?
(They) had ceased.

END OF CHAPTER ON CESSATION.
(*NIRODHA VĀRO*)

2. PROCESS (*PAVATTI*)

3. CHAPTER ON ORIGINATION AND CESSATION (*UPPĀDANIRODHA VĀRA*)

1. CHAPTER ON THE PRESENT (*PACCUPPANNA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

163. Faultless dhamma arise at this person. Do un-faultless dhamma cease at that person?
No.
Un-faultless dhamma cease at this person. Do faultless dhamma arise at that person?
No.

Faultless dhamma arise at this person. Do indeterminate dhamma cease at that person?
No.

Indeterminate dhamma cease at this person. Do faultless dhamma arise at that person?
No.

164. Un-faultless dhamma arise at this person. Do indeterminate dhamma cease at that person?
No.
Indeterminate dhamma cease at this person. Do un-faultless dhamma arise at that person?
No.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

165. Faultless dhamma arise at this plane. Do un-faultless dhamma cease at that plane?
Yes.
Un-faultless dhamma cease at this plane. Do faultless dhamma arise at that plane?
Yes.

Faultless dhamma arise at this plane. Do indeterminate dhamma cease at that plane?
Yes.
Indeterminate dhamma cease at this plane. Do faultless dhamma arise at that plane?
At the plane of non-percipient beings, indeterminate dhamma cease, and faultless dhamma do not arise. At the planes of four aggregates and five aggregates, indeterminate dhamma cease, and faultless dhamma also arise.

166. Un-faultless dhamma arise at this plane. Do indeterminate dhamma cease at that plane?
Yes.
Indeterminate dhamma cease at this plane. Do un-faultless dhamma arise at that plane?
At the plane of non-percipient beings, indeterminate dhamma cease, and un-faultless dhamma do not arise. At the planes of four aggregates and five aggregates, indeterminate dhamma cease, and un-faultless dhamma also arise.

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

167. Faultless dhamma arise at this person at this plane. Do un-faultless dhamma cease at that person at that plane?
No.
Un-faultless dhamma cease at this person at this plane. Do faultless dhamma arise at that person at that plane?
No.

Faultless dhamma arise at this person at this plane. Do indeterminate dhamma cease at that person at that plane?
No.
Indeterminate dhamma cease at this person at this plane. Do faultless dhamma arise at that person at that plane?
No.

168. Un-faultless dhamma arise at this person at this plane. Do indeterminate dhamma cease at that person at that plane?
No.
Indeterminate dhamma cease at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
No.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

169. Faultless dhamma do not arise at this person. Do un-faultless dhamma not cease at that person?
At the ceasing moment of un-faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma do not cease at that person. At the rising moment of consciousness dissociated with faultless, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma do not cease.
Un-faultless dhamma do not cease at this person. Do faultless dhamma not arise at that person?
At the rising moment of faultless, un-faultless dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person. At the ceasing moment of consciousness dissociated with un-faultless, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not cease, and faultless dhamma also do not arise at those persons.

Faultless dhamma do not arise at this person. Do indeterminate dhamma not cease at that person?
At all death-moment beings, and at the incident of the ceasing moment of consciousness, faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, faultless dhamma do not arise, and indeterminate dhamma also do not cease at those persons.
Indeterminate dhamma do not cease at this person. Do faultless dhamma not arise at that person?
At the rising moment of faultless, indeterminate dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and faultless dhamma also do not arise at those persons.

170. Un-faultless dhamma do not arise at this person. Do indeterminate dhamma not cease at that person?
At all death-moment beings, and at the incident of the ceasing moment of consciousness, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, un-faultless dhamma do not arise, and indeterminate dhamma also do not cease at those persons.
Indeterminate dhamma do not cease at this person. Do faultless dhamma not arise at that person?
At the rising moment of un-faultless, indeterminate dhamma do not cease, and (it is) not that un-faultless dhamma do not arise at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and un-faultless dhamma also do not arise at those persons.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

171. Faultless dhamma do not arise at this plane. Do un-faultless dhamma not cease at that plane?
Yes.
Un-faultless dhamma do not cease at this plane. Do faultless dhamma not arise at that plane?
Yes.

Faultless dhamma do not arise at this plane. Do indeterminate dhamma not cease at that plane?
(They) cease.
Indeterminate dhamma do not cease at this plane. Do faultless dhamma not arise at that plane?
None.

172. Un-faultless dhamma do not arise at this plane. Do indeterminate dhamma not cease at that plane?
(They) cease.
Indeterminate dhamma do not cease at this plane. Do un-faultless dhamma not arise at that plane?
None.

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

173. Faultless dhamma do not arise at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?
At the ceasing moment of un-faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma do not cease at that person at that plane. At the rising moment of consciousness dissociated with faultless, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma do not cease at those persons at those planes.
Un-faultless dhamma do not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?
At the rising moment of faultless, un-faultless dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person at that plane. At the ceasing moment of consciousness dissociated with un-faultless, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, un-faultless dhamma do not cease, and faultless dhamma also do not arise at those persons at those planes.

Faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?
At all death-moment beings, and at the incident of the ceasing moment of consciousness, faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, faultless dhamma do not arise, and indeterminate dhamma also do not cease.
Indeterminate dhamma do not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?
At the rising moment of faultless, indeterminate dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person at that plane. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and faultless dhamma also do not arise at those persons at those planes.

174. Un-faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?
At all death-moment beings, and at the incident of the ceasing moment of consciousness, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person at that plane. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-

faultless of immaterial beings, un-faultless dhamma do not arise, and indeterminate dhamma also do not cease at those persons at those planes.
Indeterminate dhamma do not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?
At the rising moment of un-faultless, indeterminate dhamma do not cease, and (it is) not that un-faultless dhamma do not arise at that person at that plane. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and un-faultless dhamma also do not arise at those persons at those planes.

2. CHAPTER ON THE PAST (*ATĪTA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

175. Faultless dhamma had arisen at this person. Had un-faultless dhamma ceased at that person?
Yes.
Un-faultless dhamma had ceased at this person. Had faultless dhamma arisen at that person?
Yes.

Faultless dhamma had arisen at this person. Had indeterminate dhamma ceased at that person?
Yes.
Indeterminate dhamma had ceased at this person. Had faultless dhamma arisen at that person?
Yes.

176. Un-faultless dhamma had arisen at this person. Had indeterminate dhamma ceased at that person?
Yes.
Indeterminate dhamma had ceased at this person. Had un-faultless dhamma arisen at that person?
Yes.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

177. Faultless dhamma had arisen at this plane. Had un-faultless dhamma ceased at that plane?
Yes.
Un-faultless dhamma had ceased at this plane. Had faultless dhamma arisen at that plane?
Yes.

Faultless dhamma had arisen at this plane. Had indeterminate dhamma ceased at that plane?
Yes.
Indeterminate dhamma had ceased at this plane. Had faultless dhamma arisen at that plane?
At the plane of non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma had not arisen. At the planes of four aggregates and five aggregates, indeterminate dhamma had ceased, and faultless dhamma also had arisen.

178. Un-faultless dhamma had arisen at this plane. Had indeterminate dhamma ceased at that plane?
Yes.
Indeterminate dhamma had ceased at this plane. Had un-faultless dhamma arisen at that plane?
At the plane of non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma had not arisen. At the planes of four aggregates and five aggregates, indeterminate dhamma had ceased, and un-faultless dhamma also had arisen.

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

179. Faultless dhamma had arisen at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?
Yes.
Un-faultless dhamma had ceased at this person at this plane. Had faultless dhamma arisen at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, un-faultless dhamma had ceased at those persons at those planes; and (it is) not that faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma had ceased, and faultless dhamma also had arisen at those planes.

Faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?
Yes.
Indeterminate dhamma had ceased at this person at this plane. Had faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma had ceased, and faultless dhamma also had arisen at those planes.

180. Un-faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?
Yes.
Indeterminate dhamma had ceased at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma had ceased, and faultless dhamma also had arisen at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

181. Faultless dhamma had not arisen at this person. Had un-faultless dhamma not ceased at that person?
None.
Un-faultless dhamma had not arisen at this person. Had faultless dhamma not ceased at that person?
None.

Faultless dhamma had not arisen at this person. Had indeterminate dhamma not ceased at that person?
None.
Indeterminate dhamma had not arisen at this person. Had faultless dhamma not ceased at that person?
None.

182. Un-faultless dhamma had not arisen at this person. Had indeterminate dhamma not ceased at that person?
None.

Indeterminate dhamma had not arisen at this person. Had un-faultless dhamma not ceased at that person?
None.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

183. Faultless dhamma had not arisen at this plane. Had un-faultless dhamma not ceased at that plane?
Yes.
Un-faultless dhamma had not arisen at this plane. Had faultless dhamma not ceased at that plane?
Yes.

Faultless dhamma had not arisen at this plane. Had indeterminate dhamma not ceased at that plane?
Yes.
Indeterminate dhamma had not arisen at this plane. Had faultless dhamma not ceased at that plane?
Yes.

184. Un-faultless dhamma had not arisen at this plane. Had indeterminate dhamma not ceased at that plane?
Yes.
Indeterminate dhamma had not arisen at this plane. Had un-faultless dhamma not ceased at that plane?
Yes.

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

185. Faultless dhamma had not arisen at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen, and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not arisen, and un-faultless dhamma also had not ceased at those persons at those planes.
Un-faultless dhamma had not ceased at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
Yes.

Faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not arisen, and (it is) not that indeterminate dhamma had not ceased. At the birth-moment pure-abode beings, faultless dhamma had not arisen, and indeterminate dhamma also had not ceased.
Indeterminate dhamma had not ceased at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
Yes.

186. Un-faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had not arisen, and (it is) not that indeterminate dhamma had not ceased. At the birth-moment pure-abode beings, faultless dhamma had not arisen, and indeterminate dhamma also had not ceased.
Indeterminate dhamma had not ceased at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
Yes.

3. CHAPTER ON THE FUTURE (*ANĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

187. Faultless dhamma will arise at this person. Will un-faultless dhamma cease at that person?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will arise, and un-faultless dhamma will not cease. At other persons, faultless dhamma will arise, un-faultless dhamma will not cease.
Un-faultless dhamma will cease at this person. Will faultless dhamma arise at that person?
Yes.

Faultless dhamma will arise at this person. Will indeterminate dhamma cease at that person?
Yes.
Indeterminate dhamma will cease at this person. Will faultless dhamma arise at that person?
At the person who possesses the highest *magga*, and at *Arahant*, indeterminate dhamma will cease, and faultless dhamma will not arise. At other persons, indeterminate dhamma will cease, and faultless dhamma will also arise.

188. Un-faultless dhamma will arise at this person. Will indeterminate dhamma cease at that person?
Yes.
Indeterminate dhamma will cease at this person. Will un-faultless dhamma arise at that person?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, indeterminate dhamma will cease, and faultless dhamma will not arise. At other persons, indeterminate dhamma will cease, and faultless dhamma will also arise.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

189. Faultless dhamma will arise at this plane. Will un-faultless dhamma cease at that plane?
Yes.
Un-faultless dhamma will cease at this plane. Will faultless dhamma arise at that plane?
Yes.

Faultless dhamma will arise at this plane. Will indeterminate dhamma cease at that plane?
Yes.
Indeterminate dhamma will cease at this plane. Will faultless dhamma arise at that plane?
At non-percipient beings, indeterminate dhamma will cease, and faultless dhamma will not arise. At four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma will arise.

190. Un-faultless dhamma will arise at this plane. Will indeterminate dhamma cease at that plane?
Yes.

Indeterminate dhamma will cease at this plane. Will un-faultless dhamma arise at that plane?
At non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma will not arise. At four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and un-faultless dhamma will arise.

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

191. Faultless dhamma will arise at this person at this plane. Will un-faultless dhamma cease at that person at that plane?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will arise, and un-faultless dhamma will not cease. At other four aggregates beings and five aggregates beings, faultless dhamma will arise, un-faultless dhamma will not cease.
Un-faultless dhamma will cease at this person at this plane. Will faultless dhamma arise at that person at that plane?
Yes.

Faultless dhamma will arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
Yes.
Indeterminate dhamma will cease at this person at this plane. Will faultless dhamma arise at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma will not arise. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma will also arise.

192. Un-faultless dhamma will arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
Yes.
Indeterminate dhamma will cease at this person at this plane. Will un-faultless dhamma arise at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma will not arise. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma will also arise.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

193. Faultless dhamma will not arise at this person. Will un-faultless dhamma not cease at that person?
Yes.
Un-faultless dhamma will not cease at this person. Will faultless dhamma not arise at that person?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma will not arise. At the person who possesses the highest *magga*, and at *Arahant*, un-faultless dhamma will not cease, and faultless dhamma will not arise.

Faultless dhamma will not arise at this person. Will indeterminate dhamma not cease at that person?

At the person who possesses the highest *magga*, and at *Arahant*, faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease. At the ceasing moment of last consciousness, faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons.
Indeterminate dhamma will not cease at this person. Will faultless dhamma not arise at that person?
Yes.

194. Un-faultless dhamma will not arise at this person. Will indeterminate dhamma not cease at that person?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease. At the ceasing moment of last consciousness, un-faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons.
Indeterminate dhamma will not cease at this person. Will un-faultless dhamma not arise at that person?
Yes.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

195. Faultless dhamma will not arise at this plane. Will un-faultless dhamma not cease at that plane?
Yes.
Un-faultless dhamma will not cease at this plane. Will faultless dhamma not arise at that plane?
Yes.

Faultless dhamma will not arise at this plane. Will indeterminate dhamma not cease at that plane?
(They) will cease.
Indeterminate dhamma will not cease at this plane. Will faultless dhamma not arise at that plane?
None.

196. Un-faultless dhamma will not arise at this plane. Will indeterminate dhamma not cease at that plane?
(They) will cease.
Indeterminate dhamma will not cease at this plane. Will un-faultless dhamma not arise at that plane?
None.

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

197. Faultless dhamma will not arise at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?
Yes.
Un-faultless dhamma will not cease at this person at this plane. Will faultless dhamma not arise at that person at that plane?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma will not arise at that plane. At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also will not arise at those planes.

Faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease at those planes. At the ceasing moment of last consciousness, faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons at those planes.
Indeterminate dhamma will not cease at this person at this plane. Will faultless dhamma not arise at that person at that plane?
Yes.

198. Un-faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, un-faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease at those planes. At the ceasing moment of last consciousness, un-faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons.
Indeterminate dhamma will not cease at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?
Yes.

4. CHAPTER ON THE PRESENT AND THE PAST
(*PACCUPPANNĀTĪTA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

199. Faultless dhamma arise at this person. Had un-faultless dhamma ceased at that person?
Yes.
Un-faultless dhamma had ceased at this person. Do faultless dhamma arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Had indeterminate dhamma ceased at that person?
Yes.
Indeterminate dhamma had ceased at this person. Do faultless dhamma arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also arise at those persons.

200. Un-faultless dhamma arise at this person. Had indeterminate dhamma ceased at that person?
Yes.
Indeterminate dhamma had ceased at this person. Do un-faultless dhamma arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma had ceased, and un-faultless dhamma also arise at those persons.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

201. Faultless dhamma arise at this plane. Had un-faultless dhamma ceased at that plane? …..pe…..

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

202. Faultless dhamma arise at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?
Yes.
Un-faultless dhamma had ceased at this person at this plane. Do faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma had ceased, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?
Yes.
Indeterminate dhamma had ceased at this person at this plane. Do faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also arise at those persons at those planes.

203. Un-faultless dhamma arise at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?
Yes.
Indeterminate dhamma had ceased at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma had ceased, and un-faultless dhamma also arise at those persons at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

204. Faultless dhamma do not arise at this person. Had un-faultless dhamma not ceased at that person?
(They) had ceased.
Un-faultless dhamma had not ceased at this person. Do faultless dhamma not arise at that person?
None.

Faultless dhamma do not arise at this person. Had indeterminate dhamma not ceased at that person?
(They) had ceased.
Indeterminate dhamma had not ceased at this person. Do faultless dhamma not arise at that person?
None.

205. Un-faultless dhamma do not arise at this person. Had indeterminate dhamma not ceased at that person?
(They) had ceased.
Indeterminate dhamma had not ceased at this person. Do un-faultless dhamma not arise at that person?
None.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

206. Faultless dhamma do not arise at this plane. Had un-faultless dhamma not ceased at that plane? .....pe…..

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

207. Faultless dhamma do not arise at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?
At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma also had not ceased at those persons at those planes.
Un-faultless dhamma had not ceased at this person at this plane. Do faultless dhamma not arise at that person at that plane?
Yes.

Faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, faultless dhamma do not arise, and indeterminate dhamma also had not ceased at those person at those planes.
Indeterminate dhamma had not ceased at this person at this plane. Do faultless dhamma not arise at that person at that plane?
Yes.

208. Un-faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, un-faultless dhamma do not arise, and indeterminate dhamma also had not ceased at those person at those planes.
Indeterminate dhamma had not ceased at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?
Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE (*PACCUPPANNĀNĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

209. Faultless dhamma arise at this person. Will un-faultless dhamma cease at that person?
At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not cease at those persons. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also cease.
Un-faultless dhamma will cease at this person. Do faultless dhamma arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma will cease, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma will cease, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Will indeterminate dhamma cease at that person?
Yes.
Indeterminate dhamma will cease at this person. Do faultless dhamma arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma will cease, and faultless dhamma also arise at those persons.

210. Un-faultless dhamma arise at this person. Will indeterminate dhamma cease at that person?
Yes.
Indeterminate dhamma will cease at this person. Do un-faultless dhamma arise at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also arise at those persons.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

211. Faultless dhamma arise at this plane. Will un-faultless dhamma cease at that plane?.....pe…..

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

212. Faultless dhamma arise at this person at this plane. Will un-faultless dhamma cease at that person at that plane?
At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not cease at those persons at those planes. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also cease at those planes.
Un-faultless dhamma will cease at this person at this plane. Do faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma will cease, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma will cease, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
Yes.
Indeterminate dhamma will cease at this person at this plane. Do faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma will cease, and faultless dhamma also arise at those persons at those planes.

213. Un-faultless dhamma arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
Yes.
Indeterminate dhamma will cease at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also arise at those persons at those planes.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

214. Faultless dhamma do not arise at this person. Will un-faultless dhamma not cease at that person?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and (it is) not that un-faultless dhamma will not cease at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma do not arise, and un-faultless dhamma also will not cease at those persons.
Un-faultless dhamma will not cease at this person. Do faultless dhamma not arise at that person?
At the rising moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and faultless dhamma also do not arise at those persons.

Faultless dhamma do not arise at this person. Will indeterminate dhamma not cease at that person?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not cease at those persons.
Indeterminate dhamma will not cease at this person. Do faultless dhamma not arise at that person?
Yes.

215. Un-faultless dhamma do not arise at this person. Will indeterminate dhamma not cease at that person?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not cease at those persons.
Indeterminate dhamma will not cease at this person. Do un-faultless dhamma not arise at that person?
Yes.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

216. Faultless dhamma do not cease at this plane. Will un-faultless dhamma not cease at that plane? …..pe…..

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

217. Faultless dhamma do not arise at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?
At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma also will not cease at those persons at those planes.
Un-faultless dhamma will not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?
At the ceasing moment of the highest magga, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not arise at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also do not arise at those persons at those planes.

Faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons at those planes. At the ceasing moment of last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not cease at those planes.
Indeterminate dhamma will not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?
Yes.

218. Un-faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not cease at those planes.
Indeterminate dhamma will not cease at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?
Yes.

6. CHAPTER ON THE PAST AND THE FUTURE
(*ATĪTĀNĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

219. Faultless dhamma had arisen at this person. Will un-faultless dhamma cease at that person?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not cease. At other persons, indeterminate dhamma had arisen, and un-faultless dhamma will cease.
Un-faultless dhamma will cease at this person. Had faultless dhamma arisen at that person?
Yes.

Faultless dhamma had arisen at this person. Will indeterminate dhamma cease at that person?
At the person who possesses the last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not cease. At other persons, faultless dhamma had arisen, and indeterminate dhamma will cease.
Indeterminate dhamma will cease at this person. Had faultless dhamma arisen at that person?
Yes.

220. Un-faultless dhamma had arisen at this person. Will indeterminate dhamma cease at that person?
At the person who possesses the last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not cease. At other persons, un-faultless dhamma had arisen, and indeterminate dhamma will cease.
Indeterminate dhamma will cease at this person. Had faultless dhamma arisen at that person?
Yes.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

221. Faultless dhamma had arisen at this plane. Will un-faultless cease at that plane? …..pe…..

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

222. Faultless dhamma had arisen at this person at this plane. Will un-faultless dhamma cease at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not cease. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and un-faultless dhamma will also cease at those persons at those planes.

Un-faultless dhamma will cease at this person at this plane. Had faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, un-faultless dhamma will cease, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma will cease, and faultless dhamma also had arisen at those persons at those planes.

Faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
At the ceasing moment of last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also cease at those persons at those planes.
Indeterminate dhamma will cease at this person at this plane. Had faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma also had arisen.

223. Un-faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma cease at that person at that plane?
At the ceasing moment of last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also cease at those persons at those planes.
Indeterminate dhamma will cease at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and un-faultless dhamma also had arisen.

NEGATIVE (*PACCANĪKA*) PERSON (*PUGGALA*)

224. Faultless dhamma had not arisen at this person. Will un-faultless dhamma not cease at that person?
None.
Un-faultless dhamma will not cease at this person. Had faultless dhamma not arisen at that person?
(They) had arisen.

Faultless dhamma had not arisen at this person. Will indeterminate dhamma not cease at that person?
None.
Indeterminate dhamma will not cease at this person. Had faultless dhamma not arisen at that person?
(They) had arisen.

225. Un-faultless dhamma had not arisen at this person. Will indeterminate dhamma not cease at that person?

None.
Indeterminate dhamma will not cease at this person. Had un-faultless dhamma not arisen at that person?
(They) had arisen.

NEGATIVE (*PACCANĪKA*) PLANE (*OKĀSA*)

226. Faultless dhamma had not arisen at this plane. Will un-faultless dhamma not cease at that plane? …..pe…..

NEGATIVE (*PACCANĪKA*) PERSON AND PLANE (*PUGGALOKĀSA*)

227. Faultless dhamma had not arisen at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At non-percipient beings, faultless dhamma had not arisen, and un-faultless also will not cease at those planes.
Un-faultless dhamma will not cease at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma had not arisen at those persons at those planes. At non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also had not arisen at those planes.

Faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
(They) will cease.
Indeterminate dhamma will not cease at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
(They) had arisen.

228. Un-faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?
(They) will cease.
Indeterminate dhamma will not cease at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?
(They) had arisen.

END OF CHAPTER ON ORIGINATION AND CESSATION.
(*UPPĀDANIRODHA VĀRO*)

END OF CHAPTER ON PROCESS.
(*PAVATTIVĀRO NIṬṬHITO*)

3. CHAPTER ON DEVELOPING
(*BHĀVANĀ VĀRA*)

229. This person develops faultless dhamma. Does that person abandon un-faultless dhamma?
Yes.

This person abandons un-faultless dhamma. Does that person develop faultless dhamma?
Yes.

This person does not develop faultless dhamma. Does that person not abandon un-faultless dhamma?
Yes.
This person does not abandon un-faultless dhamma. Does that person not develop faultless dhamma?
Yes……pe…..

END OF CHAPTER ON DEVELOPING.[33]
(*BHĀVANĀ VĀRO*)

END OF PAIRS ON FORMATIONS.
(*DHAMMA YAMAKAPĀḶI NIṬṬHITĀ*)[34]

[33] *Abyākata* is neither *bhāvetabba* (should be cultivated) nor *pahātabba* (should be abandoned), it is not mentioned in this chapter.
[34] End of pairs on Dhamma which are carried along by nobles.

All *Ariyā* persons who are of *Vehapphala* (Great realm; the 4th or the highest *rupāvacara jhāna*) plane, of *Akaniṭṭha* (the 5th or the highest pure-abode) plane and of *Nevasaññānāsaññāyatana* (the 4th or the highest *arupāvacara jhāna*) plane will never reborn at another plane again. The *Ariyā* persons who are of higher *Brahma* plane will never reborn at the lower *Brahma* plane. Needless to say from *Brahma* plane to *Kāma* plane for the *Ariyā* persons. There is none.